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'sound' (DQ. I, 147; II, 13, 27, 55, 58). Again, the aim of a scientific study of idioms might be to illustrate the syntactical side of the language (e. g., the use of prepositions as in *soñar con una cosa*, 'to dream of anything'). A collection of idioms intended solely to serve practical purposes, such as is the case with the work before us, evidently has for its object to help us in finding the English equivalent for a given foreign idiom, and, what is equally important, in ascertaining the foreign idiomatic expression for a given English idea. Whatever be the object in view, there must be method and order in the work if it is to accomplish its purpose. Now, it is the idea conveyed by an idiom or the syntactical usage contained in it that characterizes it as such; and it is according to one or the other of these essential features that idioms must be arranged, not by the word with which they begin or happen to begin in a certain passage or version; nor yet by the one or the other more or less important verb which they may contain. Who, for instance, would ever think of looking for the biblical quotation *el que ve la mota en el ojo ajeno, vea la viga en el suyo*, under the impersonal expression *es menester* with which Cervantes happens to introduce it (DQ. II, 43)? Yet, under the verb *es* alone can it be found in the 'Spanish Idioms'! By arranging their diligently collected material of "nearly ten thousand phrases" (which, it may be said in passing, are far from exhausting the wealth of Spanish phraseology) according to the ideas which they express, and providing the collection with a Spanish and an English index, the authors, it is believed, would have given their work incomparably more of the really practical value which they assuredly intended it to have.

H. R. LANG.

New Bedford, Mass.

#### A GOTHIC GLOSSARY.

*A Comparative Glossary of the Gothic Language.* With especial reference to English and German. By G. H. BALG, PH. D. With a Preface by PROF. FRANCIS A. MARCH, LL. D. Mayville, Wisconsin: Published by the Author. 1887. Part I. 64 pp., 8vo. Aai—Dails.

In this work the author has tried to combine a complete Gothic glossary with an etymological dictionary of the Germanic languages. As a Gothic glossary the book seems to be a careful compilation from the various older works on the subject, although some of the changes which the author has introduced are hardly improvements. Comp, e. g. are *arwǫð*, where SCHULZE (and similarly STAMM-HEYNE) gives three meanings, each one followed by a reference; while our author gives first the three meanings in a different order and then the three references to the text, omitting the references to GRIMM'S 'Grammatik' and GRAFF'S 'Sprachschatz' found in SCHULZE.

In the etymological part of the work the author has not followed any existing model, and his way of finding occasion in a Gothic glossary to treat of words which have no cognates in Gothic is certainly original. A few examples must suffice. Under *alls* a whole column is given to a discussion of the second part of the N. H. G. *allmählich* and its cognates and compounds; under *ara* the O. H. G. *\*adal-aro* is mentioned, followed by the cognates and compounds of *\*adal*, including *Adalheid* and *Adalberaht*, etc.; under *auhns* the Mod. E. *stove* and its genealogy finds a convenient place; under *bairhts* we learn that in *Bertram* "-ram=Goth. *\*hrabns*, O. E. *hræfn*, m. Mdl. E. *raven*, Mdn. E. *raven*, N. H. G. *rabe*, m. raven;" under *baurd* the Mdl. Lt. *bordellum* with its derivatives is given, and the author tells us that the E. *bordel* has become obsolete and has been superseded by *brothel*, the history of which he now proceeds to give at length; under *baurgs* even *burgomaster* is brought in, and we are informed that "it is the Du. *burge-mêster* (*mester*=Mdn. E. *master*, Mdl. E. *maister*, from O. Fr. *maister*, from Vulg. L. *majister* (w. the accent on the *a*) for Lt. *magister*, master, chief, whence also O. S. *mêstar*, O. H. G. *meistar*, M. H. G. *meister*, a learned poet, 'master-singer,' *burgomaster*, town-master, N. H. G. *meister*, m. master)=M. H. G. *burge-meister* and *burgermeister*, N. H. G. *bürgermeister*." All this in a comparative glossary of the Gothic language!

For what class of students can such a book be intended? With all the recent increase of

interest in Germanic studies it is not likely that the general public will ever buy Gothic glossaries, and as for professional students it can only be hoped that they will keep away from such a *pons asinorum* if they ever desire to get beyond the stage of philological dilettanteism. At a time when a large number of American colleges desire to become universities and offer, among others, advanced courses in Gothic, Anglo-Saxon, etc., it is of especial importance to bear in mind that a mere juxtaposition of more or less closely related words is not comparative philology and that to tell a student, as our author does, that the Gothic *baitrs* is the English *bitter* without giving him the least inkling as to the exceptional phonetic conditions, amounts to teaching the student the things which he should find out by himself and withholding from him just such information as he might expect to find in his book. Moreover, when the etymology of a word is unknown, or very doubtful, the author refers us to DIEFENBACH. Now, is it likely that a student who has access to DIEFENBACH will not have access also to KLUGE, SCHADE, SKEAT and other authorities which are at everybody's disposal and upon which the present glossary is so largely based?

While we are thus compelled to differ with the author as to the usefulness of such a book (a matter which after all concerns the publisher more than any one else) it must be acknowledged that on the whole, the plan, such as it is, has been well carried out and the authorities have been carefully consulted. A few of the most apparent incongruities and inaccuracies might be mentioned.

While the author pays hardly any attention to the phonetic constitution of Gothic words, unless they happen to be mentioned in BRAUNE'S 'Grammatik,' in which case he gives the references, he frequently refers to the most elementary phonetic laws in Anglo-Saxon (rarely also in German), with which every beginner is familiar: e. g., under *aihva-tundi*: O. E. *eo*h (*eo* for *e* by breaking); under *arbi*: O. E. *yrfe* (for *ierfe*, *irfe*, from *earfe*, by *i*-uml., from *arfe*, by breaking); under *awêpi*: O. E. *eowe*, (for *euwe*, from *eue*, the initial *ê* being *i*-uml. of *a*), etc. Some of these phonet-

ic "asides" are clothed in strangely obscure and misleading language. Thus under *asneis* we read: "O. E. *earnian* (*r* for *s*=Germanic *z*, by rotacism)." If, as we do not wish to doubt, the author had the right idea of the process, it seems very doubtful whether any beginner would correctly understand the words "*r* for *s*=Germanic *z*," if indeed they can be so understood by anybody; and as to the expression "by rotacism," what else does it mean but that *z* becomes *r* because *z* becomes *r*? In regard to the last point, however, it would not be just to blame the author too severely for doing what hosts of philologists about him do.

Under *aftra*: "In Eff. G. the *f* appears as *ch* after becoming *achter* whence *äter* in *äter-gescherre*, n., breeching (of a harness), *äter-övmgen*, day after to-morrow." The change of *f* into *ch*, like other changes thus treated by the author, is not confined to the dialect of EFFEREN (near COLOGNE) but is common throughout the Low German; instead of "day after to-morrow," we should expect "the second day after to-morrow."

*Airzeis*. "Cf. O. E. *yrre*, (for *y*, from pre-Germanic *e*)." Why not also Germanic *e*? — *Ajukdups*. The Gothic suffix *-dup* does not correspond to the "Latin *-tudo* in words like *longitudo*," but to the Lat. *-tut-* in *senectut-*, *virtut-*, etc. Comp. KLUGE, 'Nominale Stammbildungslehre,' § 132.—*Ahana*. Both *ahana* and *ahs* are here referred to an Idg. root *ak*; but the Gr. ἄχνη and ἄχνορ which the author quotes from KLUGE must, as also stated by the latter, go back to an Idg. root *agh*.

Considering how far the author often goes out of his way to instruct the reader as to the origin of certain German or English forms, the omission of many cognates and derivatives that might legitimately have been quoted, is all the more surprising. Thus under *augjan* we miss *ereignis*; under *atjan* we find *G. ätzen*, but not its E. derivative *etch*; speaking of the superlative suffix in *aftuma*, the author mentions the Lat. *optimus*, while *postumus*, *extremus*, and others with direct English derivatives are omitted; under *aftumists* it would have been proper to mention *foremost* and the other double superlatives in English, etc.

The author follows his excellent guide, KLUGE, so closely that he rarely commits a serious error. In several cases he has evidently misread his authority, e. g. when he says, under *dags*: From stem *dago-* (kindred with stem of O. E. *dōgor*, m. n. O. N. *dōgr* from *dōgoz-*, day) which is supposed to be allied to Skr. root *dah* (for Idg. *dhag*?), to burn. Comp. KLUGE: "Zur Erklärung des germ. *dago-* (daneben angels. *dōgor*, anord. *dēgr* aus *dōgoz-*) hat man an die skr. Wz. *dah* (für idg. *dhag*?) "brennen" angeknüpft," etc. The author (or translator?) should at least do KLUGE the justice of quoting his words or forms correctly. The worst example of such carelessness is to be found under *balgs*, "prop. skin of an animal for holding liquors," (comp. KLUGE: "eigtl. die zum Aufbewahren von Flüssigkeiten abgestreifte Tierhaut"), where we are told that "pre-Germanic *bhelgh* answers to Idg. *barh* from *\*bharh*, to be large, be strong," an absurdity arising from the fact that the author interpreted KLUGE's *Ind.* as *Indogermanisch* instead of *Indisch*: "Die vorgerman. Form der Stammsilbe ist den Gesetzen der Lautverschiebung gemäss *bhelgh* und diesem entspricht im Ind. *barh* (mit aufgegebener Aspiration im Anlaut) "gross, stark sein." It is to be hoped that the future installments of the GLOSSARY will at least be free from such serious mistakes.

HANS C. G. VON JAGEMANN.

Indiana University.

*Die Formalitäten des Ritterschlags* in der altfranzösischen Epik von DR. KARL TREIS. Pp. 124. Leipzig, 1887.

Les cérémonies accompagnant la promotion au grade de Chevalier nous ont été décrites et conservées dans bon nombre de documents; Du Cange et de Ste Palaye nous ont laissé, sur ce sujet, d'excellents mémoires et dissertations. M. Karl Treis s'est efforcé de nous présenter, dans l'ouvrage qui nous occupe, un tableau aussi détaillé et aussi fidèle que possible de ces mêmes cérémonies, telles que les ont décrites, à différentes périodes, les poètes de nos anciennes chansons de geste. Les nombreuses citations, toutes empruntées par

l'auteur à nos plus importants poèmes épiques, tendent à établir les faits suivants.

La classe inférieure n'était pas absolument exclue des rangs de la chevalerie. Une action héroïque, un grand service rendu au souverain, un brillant fait d'armes, étaient autant de droits qui lui donnaient accès à l'honneur si envié. Nos poètes ne semblent pas avoir fait d'une obscure naissance un obstacle insurmontable. Tout au contraire, ils prennent les futurs chevaliers dans toutes les conditions de la vie; et bûcherons, bergers, portiers, cuisiniers, voire même bâtards, reçoivent tour à tour les éperons d'or. Quant à l'âge du candidat, ils ne se sont pas montrés plus scrupuleux que pour sa naissance, et ils en font un chevalier dès l'âge de treize ans. Quant au droit de conférer la dignité de chevalier, nous savons qu'il n'appartenait qu'à celui qui était lui-même revêtu de cette dignité. Le père ou le grand-père du candidat étaient tout naturellement désignés pour remplir cette importante fonction. A leur défaut, le candidat était armé chevalier, soit par le roi, soit par un autre guerrier illustre. Mais, vu l'importance du rôle joué par la femme à cette époque, les poètes nous la représentent souvent conférant le grade de chevalier, à celui qui lui avait voué un culte spécial, ou l'avait proclamée la dame de ses pensées. L'apparition de la femme ne s'observe pas dans nos chansons de geste de première date, et elle semble indiquer un commencement de dégénération dans la chevalerie.

Le nombre des candidats, rarement restreint chez nos poètes, pouvait s'élever jusqu'à cinq cents et plus. Le grade de chevalier se conférait également en temps de paix et en temps de guerre, sur le champ de bataille et dans le palais des ancêtres. Une grande victoire, une fête de famille, l'anniversaire d'une naissance, fournissaient autant d'occasions. On choisissait généralement l'époque du printemps, et quand l'influence de l'église devint prépondérante les cérémonies eurent lieu aux grandes fêtes religieuses, telle que Pâque, l'Ascension, la Pentecôte, la Saint-Jean et parfois Noël.

Le bain servait de prélude nécessaire aux autres cérémonies. Le futur chevalier était assisté, dans son bain, par des jeunes filles, ou par des dames de qualité; elles présidaient